

# MENNONITE HISTORICAL BULLETIN

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## The Ministers and Deacons at Lampeter (Mellinger) Meetinghouse

Compiled by  
AMOS K. STAUFFER

### LAMPETER MEETING-HOUSE

Closely following that first settlement of Mennonites, in the Pequea Valley, between what is now Strasburg Borough, and the Village of Willow Street, Lancaster County, Pennsylvania, during late autumn of the year 1710, others of that sect arrived in this County, and by the year 1730 they had spread northward, over all of Lampeter (Lampeter) Township, Lancaster County.

We are safe to assume that these members of the "Menist Society" met regularly for religious worship—no doubt at first, in the homes of the various members, and then later in a building erected at a central location. Surely there was an organized congregation, long before the year 1767, which is the earliest date known of the existence of a meeting-house in Lampeter Township.

In his book, *Mennonites of the Lancaster Conference*, Martin G. Weaver states that a Martin Bare was a Preacher and Bishop, in the Lampeter district, as early as the year 1725. Martin Bare took up by Patent, a tract of 400 acres of land in that vicinity in the year 1722.

The western boundary line of the tract of 250 acres of land that Benjamin Witmer had deeded to Benjamin [Landis] [Landis], on December 4, 1734, extended from a point just north of the now Mennonite Church School [formerly Locust Grove], almost directly south, to a point just west of the present residence of Harry S. Lefever. It was a rectangular tract, extending for 310 perches north and south, and 109½ perches east and west.

Adjoining the southern half of the above tract on the west, was the 400 acres tract of Martin Bare, which he had been granted on March 14, 1722. Martin Bare deeded 175 acres of this tract to his son, Christian Bare, on November 20, 1757. (See Deed Book "M"—page 231, Lancaster County Court House, Lancaster, Penna.)

A small graveyard had already been started in the northeast corner of this 175 acre tract, before the year 1740. Christian Bare, in his Will, made January 9, 1770, bequeathed a parcel, or tract of land including this little graveyard, to

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BENEDICT YODER (1817-1910)  
*Grandson of Amish Pioneer referred to below, and the last surviving member of the Amish "Glades" congregation.*

## Amish Pioneer of Somerset County

JOHN A. HOSTETLER

Perhaps nine out of every ten Amishmen in America are Pennsylvania Dutchmen. One among several outstanding Amish immigrants who came to Pennsylvania from Switzerland was Christian Yoder (1726-1816). He landed in this country in 1742. For twenty-four years he lived in Berks County, Pennsylvania.

In 1776 he moved with his family to Bedford County, now Somerset County, Pennsylvania. He purchased a large tract of timberland on the site where Pugh now stands, about seven miles east of Somerset in Stony Creek Township. The deed for this property is dated October 9, 1775.

On a small clearing this Pennsylvania Dutchman built a log house and barn. Acres and acres were cleared and cultivated until he had one of the largest and most productive farms in the county. Christian married while in Berks County, but the name of his first wife is not known. The four children born were: Fanny (1756), Barbara (1756), Christian (1758), and Jacob (1760).

His first wife died after which he married Barbara Hooley and eleven more children were born as follows: David (1763), Yost (1765), Jonathan (1766), Madlena (1769), John (1772), Elizabeth (1774), Solomon (1776), Gertrude (1778),

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## The Amish in Gosper County Nebraska

JOHN A. HOSTETLER

Gosper County, Nebraska, was host to a colony of Old Order Amish from 1880 to 1904. The settlers came from Mifflin and Juniata counties, Pennsylvania, with the quest for securing homesteads. Diverse opinions in the Pennsylvania church induced them to start the Nebraska settlement, where they hoped to maintain their distinct nonconformed church and family life. The settlement at the most consisted of thirteen families of mostly Yoders, but the names of Speicher, Miller, and Schrock were among them also.

The county courthouse records at Elwood show that the following resided there: Samuel P. Yoder and wife, Lucinda; Yost B. Yoder and wife, Barbara (daughter of Yost H. Yoder); Yost H. Yoder and wife, Elizabeth; Joseph I. Yoder and wife, Fanny; Michael S. Yoder, Jr., and wife, Anna; Moses E. Yoder and wife, Salome; Abner Yoder (single); Solomon K. Yoder and wife, Catherine; Solomon C. Yoder and wife, Elizabeth A.; Jacob Yoder and wife, Elizabeth B.; Albert Kauffman; and John Yoder and wife, Rhoda (Kauffman). This list is not exhaustive, however.

Yost H. Yoder was the bishop of the small congregation until he died unexpectedly during the night of December 11, 1901. He had five sons and two daughters. The *Mennonite Yearbook and Almanac* (Scottdale) lists ministers from 1900 to 1904 as Yost D. Yoder and Moses D. [E.] Yoder. According to reliable sources Jacob Yoder, brother of Bishop Yost H., also served in the ministry.

The mailing address of the Amish settlement was Bertrand, Nebraska, which is located across the line in Phelps County, although the settlement was southwest of Bertrand in Gosper County. A few families lived north of the Platte River near Lexington. After several years of pioneering it became apparent that the colony would not survive. Families were closely related, and as children grew up many left for other Amish settlements. There were only three weddings among the Amish in Gosper County between the years 1880 and 1904. Minister Jacob Yoder moved to Colorado, then to Custer County, Oklahoma, where he served as the first minister of the Amish Church there. Those who returned to Mifflin County were Deacon Mose E. Yoder, Christ Speicher, Yost B. Yoder, Albert Kauffman, and one or two single persons. Minister Yost D.

Yoder and family moved to Oscoda County, Michigan, in 1903. The few remaining families believed it was wise to move to stronger Amish settlements, and in the spring of 1904 the remnant moved to North Dakota and to Pennsylvania. A small Amish cemetery is to this day in Gosper County, located in Section 10-6-21.

Yost H. Yoder of Nebraska in 1881 came to Mifflin County at the request of the "Samuel King" church to assist in a serious church dispute. I.e. ordained David L. Hostetler and Menno L. Yoder to assist Deacon Jacob Zook, who was the only remaining church official of the one faction. Many families of the Nebraska settlement returned to Mifflin County to join the newly organized group. This Mifflin County congregation has since 1881 been known as the "Nebraska Church," and it is the "oldest order" of the Old Order Amish in America. Its membership in 1949 is 130 baptized members. Incidentally, in 1945 another rupture occurred within the Nebraska group so that there are now two kinds of Nebraska churches in Mifflin County.

Goshen, Indiana.

## MINISTERS AND DEACONS

(Continued from page 1)

the Trustees of the Lampeter Meeting House, for their use as a burial ground.

When a lane, or road, was opened along the western boundary of the Benjamin Landis property, over what was known as "Uxa Hivvel" [Ox Hill], it turned west in order to pass by the little graveyard on the Bare property, as indicated by the present turn in the road. Thus it came to pass that the Mellinger Cemetery as of today, grew toward the east, instead of the west side of road, and the land needed for its expansion came from the Landis farms.

In 1733 a road was laid out between Philadelphia and Lancaster, which is known today as the Old Philadelphia Road, and at that time the lane along the western boundary of the Landis land, above mentioned, extended southward, across the Philadelphia (Old Road) road, around the graveyard, to where it made a right-angle turn to the west to pass the buildings on the Martin Bare place, and continued westward to join the "Factory" road, via "Lampeter" road. This route can be traced today over the so called "private lanes", still in use, and was the only means of egress for these pioneers to Lancaster and Philadelphia, as the Philadelphia road known as the Philadelphia Turnpike (now the Lincoln Highway), was not laid out and constructed before the year 1793.

On the east side of the angle in the lane, where it entered the Bare property, was land owned by the Witmer family. On December 30, 1766, John Witmer, and his wife, Frena, deeded "ONE ACRE", of land to Benjamin Landas, Tobias Grider, and Jacob Hartman, all of Lampeter Township, Preachers and Ministers of the "Maneest Society" and

Congregations, to their successors, Ministers of the said Society and Congregation—the same to be chosen, agreeable to the rules of the said Society, Forever in trust, nevertheless, for the use of the Society, etc. Consideration was SIX POUNDS, in lawful money of the Province of Pennsylvania. The witnesses were: Jacob Landas (Landis) and John Whitmore (Witmer).

(See Deed Book "M"—Page 99, Lancaster County Court House.)

Evidently this ONE ACRE of land is where the first "Meeting-house" was built the following year, 1767. This first log building was replaced in 1855 with a building of native limestone, and a portion of this stone building is still standing, being used as a home for the caretaker and his family..

In 1884 a new and larger meeting-house, 45 x 75 feet in dimensions, built of brick, was erected a bit north of where the one of stone had stood. The congregation soon outgrew this new building, so that it had to be remodelled and enlarged, which was done in the year 1894, just about six years after a Sunday School class had been organized by some far sighted church leaders there.

However, this congregation continued to grow rapidly, and by 1914 it was found expedient to demolish the old brick building, in order to construct a larger house, 70 x 110 feet. This building, at that time the largest Mennonite Meeting-house in Lancaster Co., was dedicated on Tuesday, January 12, 1915. Incumbent Ministers at that time were Sanford B. Landis and David L. Landis.

Just when the name of the meeting-house was changed from the old "Lampeter" Meeting House to Mellinger, is not definitely known although we have evidence that it was known as Mellinger as early as the year 1813. (See front page of the September 1944 issue of Mennonite Historical Bulletin.) It is probable that the name was changed to distinguish it a bit from the Reformed Mennonite group, who organized a congregation in West Lampeter Township prior to or about the year 1812. Locally the two groups were commonly called—"Old" Mennonites and "New" Mennonites.

## MENNONITE MINISTERS AT MELLINGER (LAMPETER) MEETINGHOUSE

JACOB (LONDUS) LANDIS—b. about 1687, d. 1730. Claimed by some to have been the first Minister, at LAMPETER Church, may have been ordained before coming to Lancaster County, where he first located just south of what is now Lancaster City. In 1722 he purchased 200 acres of land, just northeast of the present Mellinger church property.

JACOB HOSTETTER—b. about 1693, d. 1761. Was ordained before coming to Lancaster County, in 1717, where he was a close neighbor to Jacob Londus. No doubt he was Minister at the first Mennonite Church, which was originally located along the Columbia Pike, just west

of Lancaster City, before it was removed to Rohrerstown, Pa. Hostetter lived not more than about three miles from the Lampeter church house.

MARTIN (BAER) BARE—b. about 1695, d. 2-1758. Was a Minister, and Bishop, at Lampeter Church, before the year 1725. Probably ordained as assistant to Jacob Londus or to relieve him. On November 20, 1757, he, Martin Bare, sold part of his land to his son, Christian Bare, on which a graveyard existed before 1746.

BENJAMIN LANDIS—b. about 1710, d. 1781. Was ordained prior to the year 1746, probably to relieve Martin Bare or Jacob Hostetter. Was only son of Jacob Londus.

JACOB HARTMAN—b. 1714, d. 3-18-1796. Was ordained in the year 1760, as assistant to Benjamin Landis, or as successor to Jacob Hostetter. Landis and Hartman were the two Ministers at old Lampeter, December 30, 1766 when John Witmer, and his wife, Frena, deeded ONE ACRE of land to the Congregation. Wife of Jacob Hartman was named Veronica ———, born 6-10-1718, died 12-10-1786. Buried at Mellinger.

JOHANNES STAUFFER—b. 6-15-1737, d. 12-6-1811. Was ordained in the year 1791, probably as assistant to Hartman, who was getting up in years. Johannes married to Veronica Buckwalter—b. 6-19-1746, d. 2-16-1826. Both buried at Mellinger.

HEINRICH BUCKWALTER—b. 8-23-1742, d. 11-14-1805. Was ordained in the year 1796, as successor to Jacob Hartman. Wife, Elizabeth ———, b. 9-2-1735, d. 10-28-1816. Both buried at Mellinger.

JOHANNES KREIDER—b. 4-13-1784, d. 8-10-1847. Was ordained in the year 1812, to succeed Johannes Stauffer, his late near neighbor. Johannes (John) Kreider married to Esther Denlinger—b. 9-15-1788, d. 9-5-1863. Both buried at Mellinger.

JOHN BUCKWALTER—b. 5-19-1765, d. 12-25-1841. Evidently ordained about 1806, to succeed the late Henry Buckwalter. Poor health obliged him to discontinue preaching about eight years before his death. His wife was Elizabeth ———, b. 12-20-1753, d. 7-25-1824. Both buried at Mellinger.

DAVID WITMER—b. 8-9-1800, d. 1-10-1876. Was ordained in the year 1833, to relieve the ailing John Buckwalter. David's wife was Anna Rutt—born 12-22-1798, and died 3-9-1868. Both buried in Mellinger Cemetery.

TOBIAS KREIDER—b. 9-10-1811, d. 10-19-1864. Ordained 9-10-1847, to succeed his late father, Johannes Kreider. He was first married to Elizabeth Landis—7-9-1810, died 7-5-1848; and second to Barbara F. Herr, who was born 9-3-1812, d. 3-10-1905. Both are buried in cemetery at Mellinger Church.

ADAM RANCK—b. 6-9-1808, d. 3-28-1882. Was ordained in the year 1862, probably assisting Tobias Kreider. Married Barbara Resh, b. 6-29-1812, d. 4-26-1893.

Both buried in Cemetery at the Stumptown Church.

JOHN LANDIS LANDIS—b. 7-28-1832, d. 7-20-1914. Ordained 12-27-1865 at the Stumptown Church, to succeed Tobias Kreider. He married Mary Johns Denlinger, who was b. 11-24-1835, d. 10-1-1916. Buried at Mellinger.

DAVID BUCKWALTER—b. 5-28-1820, d. 3-28-1900. Ordained 8-8-1876, relieving Adam Ranck. David's wife was Mary Kreider—b. 9-6-1822, d. 9-18-1900. Both buried in the Mellinger Cemetery.

SANFORD BENDER LANDIS—b. 8-1-1807, d. 6-14-1926. Ordained 11-24-1896 to relieve the aged David Buckwalter. Sanford was instantly killed by a stroke of lightning. He was married to Elnora L. Landis—b. 10-2-1871. Sanford is buried in Stumptown Mennonite Cemetery.

DAVID LEAMAN LANDIS—b. 2-7-1882. Ordained 11-7-1911, relieving John L. Landis. His first wife was Ametta H. Esbenshade—b. 1-2-1883, d. 1926. Second wife, the widow, Elizabeth Eshleman-Martin—b. 3-19-1884.

ELMER GOOD MARTIN—b. 9-29-1894. Ordained 9-8-1926, to succeed the late Sanford B. Landis. First wife, Mabel Z. Diffenbach—b. 7-8-1894, passed away 4-14-1923. Second wife, Ada Musser Kreider, b. 5-1-1889. Elmer G. Martin was ordained—8-8-1946—as Bishop for the Mellinger and Stumptown Churches, and their Missions.

HARRY STAUFFER LEFEVER—b. 4-6-1897. Ordained 7-28-1943, to succeed Elmer G. Martin, after Mellinger-Stumptown group had adopted policy of conducting weekly services, and each group was to have their own two Ministers. Harry S. Lefever married Mary Metzler Groff—b. 8-26-1898.

#### DEACONS AT THE MELLINGER (LAMPETER) MENNONITE MEETING HOUSE

TOBIAS (CRIDER) GREIDER—b. about 1723, d. 3-1791. He was one of the early Deacons at the Lampeter Church, for there is evidence that he was the Deacon, in the year 1766, when John Witmer deeded the "ONE ACRE" of land to "Benjamin Landas, Jacob Hartman, and Tobias Crider, all of Lampeter Township, Preachers and Ministers of the Maneest Society, and Congregations, etc."

The fact that a Congregation existed in the locality before the purchase of that ONE ACRE for the building site of their Church is thus definitely established.

Tobias Greider married Ann Buckwalter, a sister to Veronica Buckwalter, the wife of Johannes Stauffer, as Tobias identifies the Johannes Stauffer as his brother-in-law, when he made a Will on 8-29-1789. (See Will Book "X"—Vol. 2, page 234, in Lancaster County Court House.)

MARTIN MELLINGER—b. 12-28-1752, d. 10-28-1842. Was ordained about the year 1790, and served for fifty-two years.

He first married Maria Bare—b. 4-19-1761, d. 11-14-1826. She was a daughter of Christian Bare, owner of the land on which the little graveyard grew up which later developed into the present extensive, and beautiful Mellinger Cemetery. Mart Mellinger was an active worker in the Church, during all of his fifty-two years of service, and deserved this honor of having the Church house named after him. Martin Mellinger married a second time, to widow Elizabeth Denlinger, and, having no children from either marriage, he willed the farm, which he had gotten from his father-in-law, Christian Bare, to his step-son, by name Abraham Denlinger. He is buried in the Mellinger Mennonite Cemetery.

MICHAEL BUCKWALTER—b. 10-4-1809, d. 9-15-1876. He was probably the successor to Deacon Martin Mellinger. He married Susanna S. Landis—b. 2-19-1800, d. 1-6-1886. He and wife are both buried in Mellinger Cemetery.

HENRY DENLINGER HELLER—b. 4-12-1847, d. 8-13-1924. He was ordained on the 19th day of October, 1876, succeeding Michael Buckwalter. He married Elizabeth D. Leaman, born 12-1-1848, died 3-20-1920. Both are buried in the Mellinger Cemetery.

AARON LEAMAN GROFF—b. 4-7-1873, d. 9-26-1947. He was ordained the 29th day of November, 1921, as assistant to Deacon Henry D. Heller. Aaron married Elizabeth Leaman Groff—b. 10-5-1874. He is buried in the Stumptown Mennonite Cemetery.

JOHN HAROLD BUCKWALTER—b. 5-25-1897. He was ordained the 14th day of January, 1942, as the Deacon for the Mellinger group, at the time they decided to relieve Deacon Groff from the heavy duty of serving both Mellinger and Stumptown districts. His first wife was Gertrude R. Groff—b. 10-8-1899, d. 10-19-1929. Second wife is Mary Stauffer Lefever, b. 1-21-1900. She is a sister to Harry Lefever.

851 E. Orange Street  
Lancaster, Pennsylvania

#### AMISH PIONEER

(Continued from page 1)

Jephtha and Esther, twins (1780), and Henry (1782).

Christian Yoder died November 20, 1816, at the ripe old age of ninety. His second wife died March 6, 1812. Most of the children grew up in the immediate community and founded an Amish settlement known as the "Yoder settlement."

Benedict Yoder (1817-1910), son of John Yoder, and grandson of Christian, married Sarah Miller on April 24, 1842, and raised a family of twelve children. He lived to be ninety-three years old and was the last surviving member of the Amish church at the "Glades" congregation. Information for this article was supplied by Ernest Yoder of Salisbury, Pa.

Goshen, Indiana.

## The Twenty-Three Mile Furrow

MELVIN GINGERICH

In 1946 Random House published *The Sante Fe Trail, A Chapter in the Opening of the West*. In it was the following statement:

"Amish settlers had come from Pennsylvania about 1871 and developed two communities in Marion County, Kansas. The settlements were about 23 miles apart, and in order to maintain communications between them the Amish ploughed a furrow all the way from one to the other to serve as a guide over the open prairie."

These statements interested the writer and for nearly a year he has been trying to find answers to several questions raised by the quotation. Obviously it was not the Amish who plowed the furrow, for their settlements in Kansas were not that early. Who did plow the furrow? What settlements did it connect? When were these settlements made? What was the direction of the furrow? Was it really twenty-three miles long? In what year was the furrow plowed? What method of plowing was used?

It was soon learned that others had written on this subject. A manuscript on the history of the Pennsylvania Mennonite congregation, near Zimmerdale, Kansas, declared,

"R. J. Heatwole plowed with oxen, through the tall blue-stem grass, a twenty-three mile furrow from the present site of Marion, Kansas, to a mile north of the Spring Valley church. This road, covered with sunflowers . . . guided not only the Mennonites to their places of worship but all early settlers used it and numerous caravans traveled to and from western harvest fields over it."

Perhaps the Kansas State Historical Society could shed light on our problem. A letter from their secretary, Kirke Mechem, reported a feature story in the *Kansas City Times*, November 24, 1939, by Cecil Howes. In the story, Mr. Howes reported,

"Since the lands were not all contiguous, the Mennonites, according to Albrecht, plowed a furrow twenty-three miles long from Peabody to the main settlements so that they would have a track to follow across the prairie in hauling supplies to their homes."

Here Mr. Howes is referring to a master's thesis by Abraham Albrecht of Newton, Kansas. In the thesis, Mr. Albrecht talks about Amish Mennonites arriving in Reno County in the eighteen seventies. His authority was D. H. Bender, at that time President of Hesston College. Albrecht wrote,

"They did not migrate to Kansas in large numbers, the majority preferring to remain in their old home. Since the country was still barren and the settlers were poor they had to endure the hardships of pioneer life. There were no established roads as yet and in order to find their way



from one settlement to the other they made a furrow with a plow to indicate the direction.

Apparently Mr. Howes had additional sources of information, for Albrecht's paragraph could scarcely be enlarged to the above *Times* statement.

If R. J. Heatwole plowed the furrow, perhaps articles written by him would refer to this event. A letter from him, written June 20, 1893, and printed in the *Herald of Truth*, July 15, 1893, declared,

"After Bro. Yother returned home Bishop Daniel Brundage came from Missouri and took a homestead ten miles north of father Kilmer and moved upon it with his family in May 1873.

"There being but few inhabitants in the county he found it necessary—since there were no roads—to draw a furrow fourteen miles long due east to our settlement in Marion County, so we might find our course along this furrow back and forth to worship together without losing the way along which there was nothing to break the monotony of the journey save the flocks of prairie chickens, and the small herds of antelopes cantering from us in the distance."

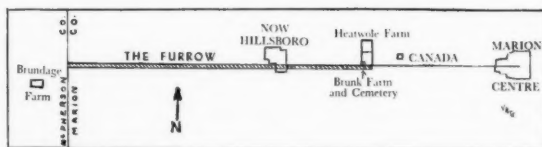
This, it would seem, should be reliable source material. There must have been a fourteen-mile furrow running straight east to the Marion County settlement and Bishop Daniel Brundage must have helped plow it. Could it be that these men plowed a number of furrows at different times in these pioneer days? Or could it be that Brundage and Heatwole together plowed the furrow, with Heatwole giving Brundage the credit?

The *Reader's Digest*, February, 1941, in "Chronicles of Americanization (IV)" tells the story of the Russian Mennonites settling in Kansas. It states, "Their only guide was a single furrow 22 miles long which the father had plowed." The "father" in the quotation is Herman W. Suderman. The furrow begins at Newton and it is 22 miles long. Again the records are conflicting and confusing.

Still another early settler has been given credit for this feat of plowmanship. C. W. Coopriders of Windom, Kansas, believed that Chris Kilmer, of Oregon, was the man that deserved the honor. Although Mr. Kilmer was ninety-three years old and nearly deaf at the time of the interview, his memory of boyhood events was clear and he was able to give exact answers to the questions asked him in an interview by his son-in-law, John H. Hamilton, of Sheridan, Oregon.

Mr. Kilmer, however, insisted that he did not plow the furrow. It was R. J. Heatwole, assisted by several others, who should have the praise. He was working

for Mr. Heatwole at that time and although he did not help, he remembers the event clearly. It took place, very likely, in 1873 or 1874. The furrow started approximately six miles west of Marion Center and went due west to a point one mile north and one mile east of the present Spring Valley Mennonite Church, south of Canton. It was later extended



Sketch showing location of the "Furrow."

farther west. Thus it connected the area in which Bishop Brundage lived with the small community in which R. J. Heatwole lived.

The furrow was very straight, as it followed the section line, running east and west along the south edge of the present town of Hillsboro on what is now Highway 50N. This was made possible by the use of a compass. A number of men went

Henry G. Brunk, his wife and six children arrived at Marion Centre, Kansas, October 13, 1873. He was sick when he arrived and eight days later died of typhoid fever. During the next several months three of the children died of the same ailment. They and their father are buried side by side in the "Brunk Cemetery" near the east end of the "Furrow." Cuts courtesy Mennonite Life.



ahead with a compass and located the cornerstones along the section line. They then drove stakes which the plowman could use as guides. Mr. Kilmer thinks the plow was pulled by horses.

From all this contradictory material, certain points seem fairly well established as facts. Although we do not know how many furrows of this kind were plowed in Marion and McPherson counties, it does seem clear that R. J. Heatwole helped plow a furrow extending from his community straight west into McPherson County to a point near the area in which Bishop Brundage lived. This event took

place soon after Heatwole, Brundage, and their friends settled in this section of Kansas.

Reuben J. Heatwole, born in Rockingham County, Virginia, in 1847, arrived in Marion Center, Kansas, in June, 1872, expecting to find other Mennonites there, but he was disappointed. In four weeks, however, the Noah Good family arrived from Clarinda, Iowa, and settled three miles southwest of Marion Center. Soon after that, Benjamin Bare from Indiana settled in the community and married a daughter of Noah Good. Heatwole's homestead was about six miles straight west of Marion Center.

At about the same time, in 1873, the Henry Hornberger family settled three miles north and one mile west of Peabody. In 1886 the Catlin Mennonite Church was erected on Hornberger's farm. The congregation in this area was never very large. In 1893 there were forty members; in 1947 there were fifteen.

During the seventies, the (Old) Mennonites held monthly Sunday services in four localities in Marion and McPherson counties. One of the places was the Weaver schoolhouse, a mile north of the Hornberger farm. Once a month services were held in the Good schoolhouse, near the Good homestead southwest of Marion Center. A third monthly service was held west of Marion Center, in the vicinity of Canada, where the Brunks, Coopriders, and Heatwoles lived. The fourth place was west of Canada, near Canton, in the area to which Brundage had moved in 1873. This area became the center of a thriving Mennonite congregation, the Spring Valley Mennonite Church. Their meeting-house was built on the Brundage homestead. In 1947 the church had 78 members.

These scattered Mennonite families living in four separate areas during the seventies but near enough to each other for occasional visits and group worship must have felt the need for social and spiritual fellowship.

It was with this need in mind that Heatwole and Brundage plowed the path "so we might find our course along this furrow back and forth to worship together without losing the way."—From the July, 1949, *Mennonite Life*.

Memo Harder, faculty member of Bethel College, was granted his doctor's degree in June by the University of Southern California. His 600-page thesis on "The Origin, Philosophy and Development of Education Among the Mennonites" covers the entire field of Mennonite history. A 2500 word summary of his study will be published this year.

